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religious value of the Book of Numbers." The commentary is not arranged differently from others in the series, and the comments are marked by the same careful method of condensation and clearness found in the Exodus volume.

Both of these Cambridge Bible volumes—*Exodus* and *Numbers*—use the Revised Version, British edition, as the basal text. The exposition, of course, is based on the authors' personal knowledge of the Hebrew text.

These three volumes are a very useful addition to the popular understanding of the Pentateuch, on which there has been such a dearth of sane, up-to-date popular discussions.

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#### A COPTIC VERSION OF OLD TESTAMENT BOOKS<sup>1</sup>

With the publication of the treasures of the British Museum going on apace, the Coptic translations of the Bible are coming into their own. Their value for the reconstruction of the Greek text has, of course, long been recognized. Their importance for the Septuagint text is, if anything, greater than that for the New Testament. While among New Testament translations the Coptic ranks, at best, third, i.e., after the Syriac and Latin, on the Old Testament side it will for the most part take precedence over the Syriac, at least. And yet for one of the most important of Coptic translations of the Septuagint, that in the Sahidic dialect, we have hitherto had to be content with a series of fragments widely scattered through different publications and often pitifully small. Under these circumstances one cannot but hail with delight so large and fine a contribution as that made by Sir Herbert Thompson in the volume under discussion.<sup>1</sup> Of this palimpsest, acquired by the Museum in 1847, only two pages had previously been published, viz., Plates VII. 1 and LVI. 1 in Hyvernat's *Album de paléographie copte* (Paris, 1888, pp. 13, 18). Now the difficult under writing has with infinite pains been made to yield up 272 pages of 50 short half-lines each.

As a publication of a manuscript pure and simple this book ranks, so far as we can judge, with the best that modern science is doing. The beautifully clear print and the general typographical execution leaves

<sup>1</sup> *A Coptic Palimpsest Containing Joshua, Judges, Ruth, Judith and Esther in the Sahidic Dialect*. Edited by Sir Herbert Thompson. London: Frowde, Oxford University Press, 1911. xii+368 pages. 21s net.

nothing to be desired. The general impression obtained is that of exceedingly careful work by a competent Coptic scholar and paleographer. Only one typographical oversight has come to the notice of the reviewer, the omission of the verse-number 23 of Judges, chap. 2, on p. 144, l. 27. Further means of checking up the editor's readings are not given. And herewith begins a catalogue of the book's shortcomings.

Beautiful as the execution is and thankful as we are to have so fine an edition of so valuable a manuscript, it is to be noted with regret that in the matter of introduction and general scientific apparatus this volume falls far short of what we have become accustomed to expect in publications of a similar nature in England and elsewhere. The lack of even a single photographic plate, wherewith the printed text might be collated, is the least of these faults. In the case of a palimpsest this may have been difficult, perhaps impossible to accomplish. But the omission of any and all indices whatsoever is painfully apparent to the user at every step. That the "question of the relation of the Coptic text to its Greek original" is not taken up, is fully justified by the present state of our knowledge concerning the Septuagint text in general. But the total lack of any collation, whereby the editor's statements concerning the affinities of his text with that of the great Greek uncials might easily be verified, is not so readily condoned. It is gratifying to find, on pp. x-xii of the Introduction, a full list of previous publications. It would have been much less difficult to compile a full list of the lacunae of this manuscript as well, as it is here given (the beginning and end of each lacuna is given as near as possible in the Greek of Swete's text):

- Josh. 2:14, *εἰς θάνατον* . . . . 3:6, *οἱ ἱερεῖς τὴν κιβωτὸν τῆς δια—*  
 Josh. 10:25, *ἀνδρίζεσθε* . . . . 10:36  
 Josh. 17:16, *καὶ ἐν ταῖς κόμαις* . . . . 18:7, *πέραν τοῦ Ἰορ—*  
 Josh. 19:50, *Θαμαρχάρης* . . . . 21:7, *Γὰρ καὶ ἀπὸ*  
 Josh. 22:14, *ἀρχων εἷς* . . . . 22:20, *ἀναθέματος καὶ ἐπὶ συνα—*  
 Judg. 7:1, *μετ' αὐτοῦ* . . . . 7:7, *τριακοσίοις ἀνδράσιν*  
 Judg. 7:14, *ἀνδρὸς Ἰσραὴλ* . . . . 7:20, *τὰς λαμπάδας*  
 Judg. 8:10, *(χιλιάδες) ἀνδρῶν* . . . . 8:19  
 Judg. 8:27, *εἰς ἐφώθ* . . . . 9:9, *καὶ εἶπεν*  
 Judg. 10:6, *καὶ τοῖς θεοῖς Μωὰβ* . . . . 10:14  
 Judg. 16:18, *πρὸς αὐτὴν* . . . . 17:2, *τὸ ἀργύριον*  
 Judg. 18:7, *καθήμενον* . . . . 18:22, *ἀπὸ οἴκου*  
 Judg. 19:7, *ἡγλίσθη* . . . . 19:16, *καὶ ἰδοὺ*  
 Judg. 20:15, *τῶν οἰκούντων* . . . . 20:23  
 Judg. 20:47, *καὶ ἔφυγον* . . . . 21:6

Judg. 21:14, Ἰαβεὶς Γαλαὰδ . . . . end of book  
 Ruth 1:1 . . . . 1:4, ἐκεῖ ὡς  
 Ruth 4:2, ἐκάθισαν . . . 4:10, κληρονομίας αὐτοῦ, καὶ  
 Jud. 2:5, πεποιθότας . . . 4:6, Ἐσρηλὼν  
 Jud. 5:5, πλησίον σοῦ . . . 5:15, ᾤκησαν ἐν  
 Jud. 5:22, ἐγόγγυσεν . . . 6:4, εἶπεν  
 Jud. 7:1, ἐπὶ Βαιτυλονὰ . . . 7:8, Ἡσαὺ  
 Jud. 7:17, παρεμβολή . . . 7:22, τῆς πόλεως  
 Jud. 16:6, οὐδὲ ὑψηλοὶ . . . 16:17, οὐαὶ ἔ—  
 Esther A10 (11:11), καὶ οἱ ταπεινοὶ . . . 1:11  
 Esther 2:9, αὐτῇ δοῦναι . . . 2:16, πρὸς Ἀρτα—  
 Esther 3:12, δι' Ἀρταξέρξου . . . B(13):5, συντελοῦν κακὰ  
 Esther 4:12, —θαῖος ἀπήγγειλεν Μαρδ. . . . C7(13:14), ἐποίησα τοῦτο  
 Esther D8(15:11), αὐτὴν ἐπὶ τὰς . . . 6:6, ἐν ἑαυτῷ  
 Esther 8:1, ὑπέδειξεν . . . E(16):7, τοσοῦτον  
 Esther E (16):16, . . . 8:13, Ἰουδαίους

The text missing in these lacunae is supplied in whole or in part by previous publications as follows: Josh., chap. 17 (complete), and 18:1 by Amélineau, *Fragments de la version thébaine (Anc. Test.)*, and Ciasca, *Sacr. bibl. fragmenta Copto-Sahidica*; Josh. 19:49—51; 20 (complete); 21:1; Judg. 7:1—3 by Maspero, *Fragments de la version thébaine de l'Anc. Test. (Mémoires . . . de la mission archéologique, VI, 1892)*; and Judg. 20:6—27 by Winstedt, *Journal of Theol. Studies, X*.

The order of the books in this palimpsest is sufficiently out of the common to attract any intelligent reader's attention. The only parallels adduced by the editor are "certain Syriac MSS, e.g., Wright, *Catalogue*, No. 1, and Payne-Smith, *Catalogue* No. 1 (Crum, *Catalogue*, p. 5)." These catalogues are not at the present moment at the reviewer's disposal; but the closest Syriac parallel he can recall is the Jacobite *Book of Women*, containing Ruth, Esther, Susanna, Judith, and Thekla (not always in this order and sometimes without Ruth). A much closer, in fact, a practically perfect parallel is furnished by Codex No. 13,246 of the Bibliothèque nationale at Paris, Mabillon's *Liber sacramentorum ecclesiae Gallicanae*, a manuscript of the sixth or seventh century found by Mabillon at Bobbio. This contains at the close of a lectionary a canon of the biblical books, published in part (for the Old Testament) by Swete, *Introd. to the O.T. in Greek* (1902), p. 213, and, with better text and full notes, by Zahn, *GK*, II, 284 ff. For our books the text reads (after Zahn): *Josue, Judicum, Libri Mulierum: Ruth, Sterh et Judith*. Another close parallel is found in the Laodicene Canon, which, however, omits Judith and all the other apocrypha except Baruch (two manu-

scripts name Judith with Esther after Daniel; cf. Zahn, *op. cit.*, p. 202). Judith is named in connection with and before Esther by Clemens Romanus, Cor. I, 55; in the lists of Dial. Timothei et Aquilae, of Junilius, of Ebedjesu, of the Council of Carthage (cf. also that of Codex Claromontanus), *vide* Swete *u.s.*, pp. 206 ff., Zahn, *u.s.*, *passim*. The attitude of the Vulgate in the matter is also interesting, Swete *u.s.*, p. 230, esp. note 1.

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### MOFFATT'S NEW TESTAMENT INTRODUCTION

A new Introduction to the New Testament by the Scottish scholar<sup>1</sup> Dr. James Moffatt forms an important contribution to the already extremely useful "International Theological Library." The standard of excellence set by Professor Driver of Oxford in his similar work on the Old Testament is amply maintained in the present volume. It is distinctly a treatment of the New Testament as literature, the problems of text and canon having been discussed by Professor Gregory, of Leipzig, in a separate volume of the same series. The compact "Prolegomena" considers such pertinent topics as the methods and materials of introduction, the arrangement of the writings, the literary sources of the New Testament, its literary forms, the circulation of the writings, and some of their literary characteristics. The main body of the book falls into five sections, as follows: "The Correspondence of Paul," "Historical Literature" (i.e., the first three gospels and Acts), "Homilies and Pastorals," the "Apocalypse," and a final chapter on the Fourth Gospel and I John.

In general the entire treatment is characterized by careful attention to details and full citations of the literature. Yet we are not given merely a miscellany of other writer's opinions. The relative merits of divergent views are often indicated, and they are estimated with reference to the author's own conclusions. Moffatt is an extensive compiler, but he is much more than a borrower. In a field which had already occupied so many scholars it was only necessary at many points to restate the conclusions of others, yet the author has not hesitated to go his own way on some problems which he felt needed further elucidation. On the whole it may be said that he has conserved the latest and most substantial results of modern scholarship, while also presenting a treatment in which his own mastery of the subject, and his independence

<sup>1</sup> *An Introduction to the Literature of the New Testament.* By James Moffatt. New York: Scribner, 1911. xli+630 pages. \$2.50.